第５講　　長文総合問題③（04 東北）

次の英文を読んで，下の問いに答えなさい。

It was in 1925. Wagons and automobiles were rolling down the dusty roads into Dayton, Tennessee (population about 1,600). Hot-dog and soft-drink vendors seemed to be on every street corner. More than 100 reporters had arrived in town. So had photographers and motion-picture makers. A telegraph office was set up in a grocery store. Everywhere there were monkeys: monkey postcards, toy monkeys and souvenir buttons that said "Your old man is a monkey." Dayton had never seen so many people. What was going on?

It was a sensational court case: the best-known trial in the decade. Newspaper headlines were calling it "The Monkey Trial." John Scopes, a young schoolteacher, was on trial because of what he had been teaching in his classroom. He taught evolution in high school, but in Tennessee it was illegal to teach the science of evolution. (A)Evolution traces life on earth through millions of years of development from simple one-celled creatures to increasingly complex plants and animals to humans. Since apes and monkeys are a stage below us on the evolutionary ladder, jokesters had come up with the monkey label for the trial.

Most fundamentalist Christians had a problem with evolution. They strictly adhered to Christian doctrines based on a literal interpretation of the Bible, and the Bible says that the world was created in six days and that Adam and Eve were part of the Creation from the very beginning. This was a disturbing

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issue, one that many people took seriously.

今日のポイント

< 語彙 >

< 論理構成 >

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Can you be both a Christian and a believer in evolution? Most Christians (but not fundamentalists) said you could. The theory of evolution was accepted as fact at all of the major universities in the United States.

(B) But in 1925, Tennessee Christians had gotten a law passed that said it was unlawful for any teacher to teach any theory that denied the story of the God's creation of man as taught in the Bible. Furthermore, it was also illegal to teach, instead, that man descended from lower animals.

Now, that new law was telling citizens what they should believe. The doctrine of a church was being imposed on public schools. Because of the new law, Tennessee's citizens were no longer free to study evolution in public school. Private schools were allowed to teach as they wished.

When William Bryan, a fundamentalist minister, learned of the trial, he volunteered to be the prosecutor in favor of the Tennessee law. Clarence Darrow, an *agnostic, volunteered to defend Scopes. Bryan accused Darrow of wanting to insult the Bible. Darrow said he wanted to prevent the ignorant from controlling the educational system of the United States. In an unusual turn of events, Bryan—the case's prosecutor—was called to the witness stand as an expert on the Bible. Darrow's aim was to prove Bryan and the Bible wrong. Darrow asked Bryan questions that he admitted he hadn't thought much about. And when Darrow forced Bryan to say that six days might not be six actual days, (C) Bryan's fundamentalist friends were greatly astonished.

It was an angry trial, full of bad feelings, and it didn't settle much of anything. Bryan did win the case: the local court and the Tennessee state

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supreme court agreed that Scopes had broken the law—although they only forced him to pay the minimum penalty.

< 語彙 >　　< 論理構成 >

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In most of the nation, people laughed about monkeys and didn't take it seriously. Nonetheless, it was an issue that would keep popping up. In the 1980s, Arkansas and Louisiana passed laws that said that those public schools which taught evolution must use 'equal time' to teach the Bible story of the Creation. In 1987, however, the United States Supreme Court found those laws in conflict with the Constitution's guarantee of religious freedom and finally eliminated them.

[A HISTORY OF US: BOOK 9 WAR, PEACE, AND ALL THAT JAZZ 1918-1945 by Joy Hakim (2002) from pp. 44-45. By permission of Oxford University Press.]

*agnostic : someone not knowing, or believing that it is impossible to know, whether a god exists　(04 東北大)

問１　下線部(A), (B)を日本語に訳しなさい。

問２　下線部(C)に greatly astonished とあるが，その理由を，句読点を含めて50字以内の日本語で説明しなさい。

問３　次の英文の中から，本文の内容に合致するものを３つ選んで，番号で答えなさい。

１.In 1925, no major universities in the U.S. disputed the theory of evolution.

２.One of the fundamental teachings of the Bible is that humans descended from animals.

３.The Tennessee law of 1925 stopped all Tennessee schools ― both private and public ― from teaching evolution.

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4.In America today, laws still exist requiring that "equal time" be given to teaching the Bible story of the Creation.

5.Most fundamentalist Christians believe that it is possible to be both a Christian and a believer in evolution.

6.The conclusion of "The Monkey Trial" was that the schoolteacher, Scopes, lost the case.

7.One unusual part of "The Monkey Trial" was that the prosecutor, Bryan, was called as a witness by the defense.

8.The reason that Clarence Darrow volunteered to defend Scopes was that he thought the case would make him a popular personality.

9.The result of "The Monkey Trial" was settled by the United States Supreme Court a few years after the local court decision.

10."The Monkey Trial" got its name because the teacher used to bring a monkey into his high school classes when teaching the theory of evolution.

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大学別対策講座　東北大英語　復習テスト　第五回

１.More than 100 reporters had arrived in town. So had photographers and motion-picture makers.

下線部の役割と意味を示しなさい。

（　　　　　　　　　　　　　　　　　　　　　　　　　　　　　　　）

＊下線部を日本語に訳しなさい。

２.Evolution traces life on earth through millions of years of development from simple one-celled creatures to increasingly complex plants and animals to humans.

（　　　　　　　　　　　　　　　　　　　　　　　　　　　　　　　）

３.They strictly adhered to Christian doctrines based on a literal interpretation of the Bible.

彼らは聖書の（　　　　　　　）に基づいたキリスト教の（　　　　）に厳しく（　　　　）。

４.They had gotten a law passed that said it was unlawful for any teacher to teach any theory that denied the story of the God's creation of man as taught in the Bible.

彼らは（

　　　　　　　）。

５.He volunteered to be the prosecutor in favor of the Tennessee law.

彼はテネシー州の法律（　　　　　　　　　　　　　　　　　　　　　）。

６.The Tennessee state supreme court agreed that Scopes had broken the law—although they only forced him to pay the minimum penalty.

テネシー州の（　　　　　）はスコープスが法を犯したが，彼らは（

　　　　　　　　　　　　　　　　　）。

７.The United States Supreme Court found those laws in conflict with the Constitution's guarantee of religious freedom and finally eliminated them.

アメリカの（　　　　）はその法律を宗教の自由の（

　　）として，とうとうそれらを（　　　　　　　　　　　　　　）。

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大学別対策講座 東北大英語　第５講　解答

＜解答＞

問１　全訳の下線部を参照

問２　原理主義の聖職者ブライアンが，聖書にある６日間の天地創造が実際の６日間ではないかもしれないと証言したから。

問３　１・６・７

＜全訳＞

1925年のことだった。荷馬車や自動車が砂ぼこりを上げてテネシー州のデイトン（人口約1600人）に入っていった。ホットドッグやソフトドリンクを売る商人がどの街角にもいるように思えた。百人以上のレポーターが町に来ていた。カメラマンや映画制作者も来ていた。電報局が食料品店に設けられた。あらゆるところに猿がいた――猿の絵葉書，猿のおもちゃ，「あなたの先祖は猿です」と書いてあるおみやげのバッジ。デイトンにこれだけの人々がいたことはなかった。一体何が起きたのか。

それは世間を騒がせる裁判だった。ここ十年で最も有名な裁判だった。新聞の見出しはそれを「猿裁判」と呼んでいた。ジョン＝スコープスは若い学校の教師だが，教室で教えていたことが原因で裁判にかけられていた。彼は高校で進化を教えたが，テネシー州では進化論を教えることが違法であった。(A)<u>進化は，単純な単細胞生物から，だんだん複雑な動植物を経て，人類にいたるという，何百万年もの発達を通じて，地球上の生命をたどる。</u>類人猿や猿は 進化のはしごではヒトより下の段階のものだから，冗談好きがその裁判に猿のレッテルを貼ることを思いついた。

ほとんどのキリスト教原理主義者は進化論に関してある問題を抱えていた。聖書の文字どおりの解釈に基づくキリスト教の教義を彼らは厳格に固守した。世界は６日間で造られ，そのまさに初めからアダムとイヴが天地創造の一部であったと聖書にある。これは厄介な問題，すなわち多くの人が真剣に受けとめる問題であった。キリスト教徒であることと進化論を信じることが両立するだろうか。ほとんどのキリスト教徒（原理主義者を除いて）は両立すると言った。進化論はアメリカのすべての一流大学で，事実と受け入れられていた。

(B)<u>しかし1925年に，テネシー州のキリスト教徒が，聖書で教えられていると</u>

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おりの神が人間を創造した話を否定するようないかなる理論をいかなる教師が教えることも違法だという法律を可決していた。さらに，その代わりに，人間が下等動物の子孫だと教えるのも違法になった。

さて，この新法は住民が何を信じるべきかを示していた。教会の教義が公立学校では強制されていた。新法のためにテネシー州の市民はもはや公立学校で自由に進化論を学ぶことができなくなった。私立学校は望むように教えることが許されていた。

ウィリアム＝ブライアンという原理主義の聖職者がその裁判のことを知って，テネシー法に賛成する検察側につくことを申し出た。不可知論者のクラレンス＝ダローがスコープスの弁護を申し出た。ブライアンは，ダローが聖書を侮辱することを望んでいると非難した。ダローは，私は無知な人がアメリカの教育システムを支配するのをやめさせたいと言った。異例の展開により，裁判の検察側であるブライアンが，聖書の専門家として証言台に立つことになった。ダローの目的は，ブライアンと聖書が間違っているのを証明することであった。ブライアンがあまり考えたことがないと認める質問をダローは尋ねた。それでブライアンが，6日というのは実際の6日ではないかもしれないと，ダローのせいで言わざるを得なくなったとき，ブライアンの原理主義の友人たちは非常に驚いた。

それは負の感情に満ちた険悪な裁判で，何の解決にもならなかった。ブライアンが実際には勝った。地方裁判所とテネシー州最高裁はスコープスが法を犯したと合意した――もっとも，スコープスに最小限の罰金を科しただけだったのだが。国のほとんどで人々は猿の話を笑い，真剣に考えはしなかった。それにもかかわらず，それはずっと話題にされる問題だった。1980年代にアーカンソー州とルイジアナ州で，進化論を教える公立学校は聖書の創造説も「等しい時間数」を使って教えなければならないという法律が可決された。しかし1987年に，合衆国最高裁が，これらの法律は憲法が保障する信教の自由に抵触するとして，最終的にそれらを撤廃した。

第5講　重要語彙リスト

1	dusty	ほこりまみれの
2	roll down	進む
3	vendor	行商人
4	telegraph	電報

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5	set up	設置する
6	grocery store	食料品店
7	souvenir	おみやげ
8	sensational	世間を騒がせる
9	court	裁判所
10	case	判例
11	trial	裁判
12	headline	見出し
13	evolution	進化論
14	illegal	違法な
15	trace	たどる
16	creature	生き物
17	increasingly	ますます
18	complex	複雑な
19	ladder	はしご
20	come up with	思いつく
21	jokester	冗談好きな人
22	label	レッテル
23	fundamentalist	原理主義者
24	adhere	固守する
25	doctrine	教義
26	literal	文字通りの
27	disturb	混乱させる
28	descend from	～の子孫だ
29	impose A on B	A を B に課す
30	volunteer to do	～しようと進んで申し出る
31	prosecutor	検察官
32	in favor of	～に賛成して
33	insult	侮辱する
34	witness	目撃者
35	settle	解決する
36	supreme court	最高裁判所
37	pop up	急に現れる
38	in conflict with	～と対立する
39	Constitution	憲法

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40	guarantee	保証

第５講　音読用白文　①　②　③　④　⑤　⑥　⑦　⑧　⑨　⑩

It was in 1925. Wagons and automobiles were rolling down the dusty roads into Dayton, Tennessee (population about 1,600). Hot-dog and soft-drink vendors seemed to be on every street corner. More than 100 reporters had arrived in town. So had photographers and motion-picture makers. A telegraph office was set up in a grocery store. Everywhere there were monkeys: monkey postcards, toy monkeys and souvenir buttons / that said “Your old man is a monkey.” Dayton had never seen so many people. What was going on?

It was a sensational court case: the best-known trial in the decade. Newspaper headlines were calling it “The Monkey Trial.” John Scopes, a young schoolteacher, / was on trial because of what he had been teaching in his classroom. He taught evolution in high school, / but in Tennessee it was illegal / to teach the science of evolution. Evolution traces life on earth through millions of years of development / from simple one-celled creatures to increasingly complex plants and animals to humans. Since apes and monkeys are a stage below us on the evolutionary ladder, / jokesters had come up with the monkey label for the trial.

Most fundamentalist Christians had a problem with evolution. They strictly adhered to Christian doctrines / based on a literal interpretation of the Bible, / and the Bible says / that the world was created in six days / and that Adam and Eve were part of the Creation from the very beginning. This was a disturbing issue, / one that many people took seriously. Can you be both a Christian and a believer in evolution? Most Christians (but not fundamentalists) said you could. The theory of evolution was accepted / as fact at all of the major universities in the United States.

But in 1925, / Tennessee Christians had gotten a law passed / that said it was unlawful for any teacher to teach any theory / that denied the story of the God’s creation of man / as taught in the Bible. Furthermore, it was also illegal to teach, / instead, that man descended from lower animals.

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Now, that new law was telling citizens / what they should believe. The doctrine of a church was being imposed on public schools. Because of the new law, / Tennessee's citizens were no longer free to study evolution in public school. Private schools were allowed to teach as they wished.

When William Bryan, a fundamentalist minister, learned of the trial, / he volunteered to be the prosecutor / in favor of the Tennessee law. Clarence Darrow, an agnostic, volunteered to defend Scopes. Bryan accused Darrow of wanting to insult the Bible. Darrow said / he wanted to prevent the ignorant from controlling the educational system of the United States. In an unusual turn of events, / Bryan —— the case's prosecutor —— was called to the witness stand / as an expert on the Bible. Darrow's aim was to prove Bryan and the Bible wrong. Darrow asked Bryan questions / that he admitted he hadn't thought much about. And when Darrow forced Bryan to say / that six days might not be six actual days, / Bryan's fundamentalist friends were greatly astonished.

It was an angry trial, full of bad feelings, / and it didn't settle much of anything. Bryan did win the case: the local court and the Tennessee state supreme court agreed / that Scopes had broken the law / although they only forced him to pay the minimum penalty. In most of the nation, / people laughed about monkeys / and didn't take it seriously. Nonetheless, it was an issue / that would keep popping up. In the 1980s, Arkansas and Louisiana passed laws / that said that those public schools which taught evolution / must use 'equal time' to teach the Bible story of the Creation. In 1987, however, / the United States Supreme Court found those laws / in conflict with the Constitution's guarantee of religious freedom / and finally eliminated them.

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